

GUIDE

TO

CHRISTIAN PERFECTION.

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No. 2.

For the Guide to Christian Perfection.

“NONE OF THESE THINGS MOVE ME.”

There is a state of feeling realized by such, and such only, as enjoy true gospel freedom, which my own mind involuntarily denominates *Holy Independence*; and I often find myself begging of the Holy Spirit to strengthen this principle within me, when the eye of my soul is at the same time fixed upon several of the features of a holy character, as included in it, or consequent upon it. When this principle is deeply inwrought in the soul, its possessor is, in a sacred sense, not only “not in bondage to any man,” but is free from, and independent of, all the vicissitudes, and contingencies, pertaining to human beings. He either soars above, or sails beneath them all. The censures and flatteries of mortals are alike to him; for, having the settled purpose to do his Master’s will according to the best he knows, he has his eye single, fixed upon one object, and that not his own exaltation or commendation among men. Let him but have the pleasure of his God, with the love and sympathy of the spotless beings that surround His throne, and the “likes and dislikes” of erring and sinful men are non-essentials with him. Thanks be to God, who giveth the victory here!

The unholy heart is ready to inhale flattery, rising in its atmosphere, and then will cringe and cower under human curses. These things have exactly a different effect upon the sanctified man. Even a commendatory *word* will lead to reflections upon human frailty, which will give him a voyage upon the waters of self-abasement. Do the curses of the wicked, the fault-findings of the careless, or the complaints of the honest, reach his ear, he is ready to say, “I do what I consider to be right; *my record is on high*,” and making this an occasion of renewed self-examination, he endeavors to supply every defect which may appear, soaring in the meantime to that world where just and holy views are always taken, and a correct representation always given. Here

we see the ennobling influence of heavenly-mindedness, or in other words, *holy independence*. The sons and daughters of the Lord Almighty are by this secured from the agitations and anxieties from which so great a multitude of mental maladies proceed. They have a perfect preventive within their own breasts to the ten thousand wounds to which hearts that do not rest in God, are exposed. This makes them indifferent to all the arrows that may be pointed at them by human hands.

Let the devout disciple suffer the loss of temporal good, of whatever nature, and he is not seen bowing his head to the earth, making great lamentation; but he is heard saying, "My Father, who notices the fall of the sparrow, sees my loss, and regards my deprivation; in his hand it will all come right." He remains peaceful and happy, waiting the development of his Father's will. Like Peter, he can *sleep* between two soldiers; or like Paul and Silas, he can *sing* and *pray* with his feet made fast in the stocks. Close union to the great God, and a sense of continual communion with him, gives the assurance of perfect safety in all cases. No wrong shall be done to the real follower of Jesus Christ. The Almighty Redeemer will take perfect care of his dearly-purchased ones. Wicked men may be suffered to develop the evil of their hearts; the restlessness of their unsettled souls may exhibit itself in fault-finding and slander. On *their* part there is wrong done, and it may be, the Christian is the object of it; but ultimately his blamelessness shall appear; and a reward shall be given for his sufferings at the great day of revelation and of judgment, if not before. The man of God knows this, and it makes him a free man—truly independent. He only *tabernacles* here, for a few days and nights; he will soon be gone to another country; his *dependence* is *there*. As plain as this subject appears, professed Christians are sometimes heard to say, "If I knew this suffering was inflicted by *God*, I could bear it; but it seems to come directly from the design or neglect of *men*."

Here they seem to doubt whether it is best to be patient; forgetting that man being free, must act himself, righteous or wicked, and that the whole race must feel the effect of this action, contributing either to suffering or pleasure, as the case may be; and that the eye of the great Shepherd is upon his sheep, taking an account of *their* sufferings, that he may reward them righteously when the day of trial is ended. We cannot expect to be *rewarded* for bearing the sufferings which we bring upon ourselves. Thank God, that He has opened a way by which we may be redeemed from the eternal sufferings, physical and mental, which our own short-sightedness, not to say sinfulness, would naturally bring upon us! It is more than we could ask, to be eternally rewarded for patiently bearing "but for a moment," what necessarily flows from the evil natures of our kindred in the fall.

But we are more disposed to let small and almost unobserved trials conquer the soul, than the larger ones, against which the mind more naturally fortifies itself. In my own case, I find it requires a more decided position of the mind, and a more vigorous exercise of faith, to sustain my soul at all times in holy independence, while surrounded with little family cares and

labors, exposed to the annoyance of domestic inconveniences and inconsistencies, in addition to the solitudes and sufferings of a wife and mother—than in circumstances of affliction, to which one inexperienced in these things would give a greater magnitude. Here is a weak point in human nature. The repeated and continual efforts of infant hands would cast us down, when at the same time we should withstand the single thrust of a giant. In view of this exposure, my soul sometimes cries out almost with a death-shriek, O! for a strengthening of the spiritual sight, that I may see all things equal; all for the purifying of the spiritual nature; that of all earthly things, little and great, I may always say, “None of these things move me.”

And I wish to testify to wives, mothers, and domestics, and especially to those who bear the responsibilities of all these offices at the same time, that the grace of God is sufficient. The soul may at all times be the conqueror, by acting from the settled purpose of *looking upward* when there are the loudest clamorings for fixing the attention *downward*. By so doing, we turn every thing to a means of ennobling the soul, and bringing it back to the image of its great Origin. This holy principle exhibits itself in many other ways. It leads us to do according to the very best we know, independent of the doings of others; and this is carried out in a spiritual, mental, and physical sense. By it we are led to look at the standard for ourselves, not measuring ourselves by others; rising when they rise, and falling when they fall. Thus we are made dead to the natural influence of bad example. This is a victory, indeed, which saves us from saying, I am afraid to go into this or that situation, lest I should do as this or that one does. Our life is unto God—our life is in God. In Jesus, we are always singing victory! victory! and this song is not inappropriate for

A STUDENT.

January, 1845.

RODRIGUEZ ON CHRISTIAN PERFECTION.

Rodriguez was an able writer and eminent Christian of the sixteenth century. We have his works on Christian perfection, and design to make copious extracts, with such alterations as we think appropriate. Here follows an interesting chapter.—ED.

That there is no true content but in God alone: and that it is not to be obtained by any other means.

Those who establish their content in God, and his holy will, enjoy a perpetual satisfaction, because clinging to the immovable pillar of the divine will, they participate in the immutability of this will; and remain by this means always constant and firm, always immovable, and always in the same state of heart and

mind. But those who are attached to the things of this life, who have settled their heart and fixed their affections and content therein, can never receive any satisfaction that is constant and durable. For they follow the impression and nature of the objects they embrace; and in the same manner are exposed to all the vicissitudes and revolutions to which the objects are exposed.

Augustin explains this admirably well, speaking of these words of the psalmist: *Behold he travaileth with iniquity, and hath conceived mischief and brought forth falsehood.* "You will never see," says he, "a term of your sufferings and discontents, unless you bend all your affections upon one only thing, which in spite of yourself you cannot be deprived of."

When Francis Borgia, being as yet in the world, arrived at Granada with the corpse of the empress Isabella; and being to deliver it up to those charged to receive it, was, according to his orders, to open the coffin of lead where it lay, and expose the face of this princess; the dreadful change and deformity which caused such a horror in all present, struck him so in particular, that, the grace of God touched his heart at the same time, and giving him a lively sense of the vanity of this life, he made from that very moment a firm resolution in himself to renounce and forsake the world; and elevating his soul to God, "I promise, O Lord," said he, "never to serve a master more, who is subject to death." Let us imitate him in this; let us form the like resolution, and say to God: yes, O Lord, I promise for the future, never to place my affection upon any thing that is mortal, upon any thing that is subject to perish, or any thing which can be taken from me against my own will and desire. Without this we can never have true content.—"For when we love any thing which can be taken from us against our will," says Augustin, "we must necessarily meet with a thousand discontents and afflictions." For either the apprehension we have of losing it, makes us uneasy, and disquiets our thoughts; or sorrow for having lost it, afflicts and torments us. It is with grief, we see ourselves deprived of what we are so much attached to; and the more close the attachment, the more violent and sensible will be our grief. He confirms this in another place, where he says: "He who seeks his content in himself, shall be made sorrowful." If you seek your content in administering such a charge, or in such an employ, or in living in such a place, or in any other thing of this nature, it is a content which your superior can rob you of, and thus you will never feel satisfaction. If you make it depend on objects which please you for the present—if you place it in the accomplishment of your temporal desires; these are things easily subject to change; and sup-

posing they do not change, yet you will change of yourself; and what was pleasing to you to-day, will be displeasing to-morrow. Were not the Israelites disgusted with the manna, though delicious and extremely nourishing? When they shook off the Egyptian yoke, did they not grow weary of liberty—did they not long again for bondage and for the onions and flesh-pots of Egypt? You will never feel thorough satisfaction, as long as you build it upon things that have no solid foundation, and are subject to change.

“But he,” continues Augustin, “who places his joy in God, shall have an eternal joy, because God is eternal. And if you desire your joy should be eternal, apply yourself to God, who is eternal, to God who admits of no change, and who remains ever immovable in the same state and condition.

The difference once made between a fool and a wise and just man, is, *that the fool changes like the moon; and the just man in his prudence is like the sun.* In reality, there is not more change in the body of the moon, than there is in the mind of a fool. He is to-day in his increase, to-morrow in his decrease; to-day transported with joy, to-morrow oppressed with grief. In fine, he is sometimes in one temper, sometimes in another, because he seeks his content in things of this world, which by reason of their inconstancy and vicissitude, make him variable as themselves; and according to the diversity of his success he is carried away by different emotions. But as for the just man, like the sun, he is ever in the same state. He has neither increase nor decrease: he is always composed, always at peace, always satisfied: because having fixed his content and happiness in God, and in the performance of his holy will, he partakes of a good which never changes, and which he cannot be despoiled of. Deicola is said to have always had a smile on his countenance, and being once asked, why he was uniformly so cheerful? he answered, that it was, *because no one could deprive him of Jesus Christ.*

He had experienced a real content, since he had placed all his felicity in that which could never fail, and which could never be taken from him. Let us do the same, and *let the just rejoice in our Lord.* Take notice, says Basil, of these words. The prophet bids us not rejoice in the abundance of temporal goods, nor in the attaining a great capacity and learning; nor in the enjoyment of perfect health, or of a strong constitution and bodily strength; nor in fine, in being esteemed by others. But he says, rejoice in our Lord, that you have placed all your joy and hope in him; and that you make all your satisfaction and content consist in the accomplishing of his will. In effect, it is but this can give us entire satisfaction—every thing else is incapable thereof.

Bernard, in a sermon made upon those words of St. Peter, *Behold, we have left all things and followed thee*, sufficiently proves this truth. "A rational soul," says he, "may well be employed and taken up in things of this life, but can never be satisfied with them." They can only inflame its thirst, they are not able to allay it. The more he has, the more he desires, and never says, "enough." The same may be said of all transitory goods. And learn, says Bernard, the cause why they cannot satisfy him, *because they are not the proper and natural food of his soul*.

For as the air and wind can never serve for nourishment to our bodies; and he would be looked upon as a madman, who, being just upon the point of dying of hunger, would open his mouth, like a chameleon, to suck in the air, thinking thereby to get new food and sustenance; just so, it would be a notable piece of folly, to imagine a rational soul, which is a pure spirit, can be satiated with sensible or corporal things. *It may be puffed up, but can never be filled*; because it receives not a nourishment adapted to its nature. Give every thing what is proper for it—to the body a corporal refection; to the soul a spiritual one: since righteousness is the soul's bread, *and none can be happy, but they who have a hunger after it; because they only shall be filled*.

Augustin explains this more at large in his soliloquies; where treating of a rational soul, he addresses himself to God in these terms. "Thou madest it capable," says he, "of containing thine infinite majesty; that thou alone mayest be able to satiate it." Enchase a ring for the reception of a particular diamond, and you will see that no other diamond will fit the enchasing. If the work is of a triangular form, no object whatsoever of a different form will correspond to it. Our souls have been created to the image of the blessed Trinity, and adorned with an enchasing, as I may say, which is designed and formed for God alone, so that it is impossible any other thing should fill the void exactly. Not all the earth, nor all we can conceive, except God, will ever be able to fill it. "Thou hast created us, O Lord, for thyself, and our heart will never be at rest till it reposes in thee." The comparison usually made of the needle of a compass, is very applicable, and explains exceedingly well the words of Augustin. The property of this needle, when touched on the loadstone, is, to turn always to the north: and the impression and virtue it receives by this touch is so forcible, that move it which way you please, it never ceases to be in agitation, till it has recovered its first direction.

It is the same with us, in respect of God. He has inspired us with a natural inclination, which carries us continually to him, as

to our north pole and our last end. So that as long as our heart turns not to God, so long like this needle shall we be in continual motion and disquiet. Of all the movable parts of the heaven, whatever part it beholds in its motion, yet it rests not. But as soon as it has found the fixed and immovable north pole it stands still and immovable. Just so, as long as your eyes and heart are cast upon the things of this world, which are subject to daily alterations and changes, you will never have repose and satisfaction; but turn them towards God, who is unalterable and still the same, and you will obtain a perfect joy and tranquillity.

Though we were influenced by no other motive, we should at least, in consideration of our own interest, make it our chief end to seek God. "For we know well, my brethren," says Augustin, "that the world seeks its content; but unfortunately it seeks it not where it should." The principal thing, is to be able to discern between true and false content; and it is our misery that we suffer ourselves more frequently to be deceived by the vain representations of pleasure, and false appearances of good. The covetous, the ambitious, the proud, the gluttonous, and the carnal man, each seeks his content. But the one makes it consist in amassing riches; the other in climbing to the highest degrees of dignity and preferment; another in being respected and honored by men; another in making good cheer; and the carnal man in complying with and satisfying his impure and unlawful desires. None of all these seek their content, where they ought; and therefore never find it. Because whatever they covet, and whatever the world can afford them, is not capable of satiating their soul, and giving it true joy and satisfaction. Wherefore then, imprudent as you are, do you torment yourselves in an unprofitable search after those goods, with which you would satisfy your soul and body? Love and seek one only good, which comprehends all other goods, and that suffices. Aspire to one only good, which is both sovereign and universal, and it is enough. And thou, *O my soul, bless the Lord, who satisfies thy desires with his heavenly treasures.*

The Scriptures are the circumference of faith, the round of which it walks, and every point of which compass it toucheth, yet the centre of it is Christ. *That* is the polar star on which it resteth. — *Henry.*

From the Christian Advocate and Journal.

SANCTIFICATION.

Messrs. Editors,—The following letter is taken from the Life of Rev. J. Henly, a most devoted and successful minister in the Wesleyan connection; will you have the goodness to give it a place in the columns of the Advocate? G. LANE.

After alluding to Peter Bohler's advice to Mr. Wesley, when he was seeking justifying faith, "Preach faith until you have it, and then preach it because you have it," he proceeds:—

"This I resolved should be my plan with respect to sanctification. I consequently continued to read all I could get at on the subject, and preached on it frequently, especially to the societies, and urged it in the classes; and, glory to God! now I preach it because I do enjoy it. On reading a letter in an old magazine, I was much struck with this expression, 'Believing views are transforming views,' and was led by it to meditate on 2 Cor. iii. 18; my soul was much blessed, and in the evening I preached from it with unusual liberty; my faith was strengthened, and my hopes were brightened. After preaching, and at the class, a young person present related her experience, and bore her testimony that 'the blood of Jesus cleanseth from all sin.' The members seemed athirst for this full salvation. I imagined I saw the blessing at a little distance, so that I could distinctly apprehend its nature, and admire its loveliness; but I could not grasp it—I did not possess it. This was on Wednesday, the 16th. The day following I preached at Williton from 2 Cor. xiii. 9. This was a second sermon on that text, and having described the nature of the apostle's wish, and showed its reasonableness from Scripture precepts, promises, prayers and examples, in the former part, my object was now to bring this doctrine to the test of experience, and then to show the desirableness of the wish, by mentioning some of the advantages connected with its realization; and while enlarging on this subject, my views of it were such as I cannot easily describe. Never before, I believe, was my whole soul so lost in my subject. I seemed to have such a representation of the beauty of holiness, that my attention was riveted, my affections were engaged, my desires were more than ever ardent, and my determination was *never* to rest satisfied without that full salvation from all sin which I saw to be my privilege. My hopes were full that God would 'cut short his work,' and make an end of sin. With these hopes I sang with joyful anticipation,

‘O glorious hope of perfect love,
It lifts me up to things above,
It bears on eagles’ wings.’

On retiring, my soul was so drawn out to God after this blessing, that I could get but little sleep; my language was —

‘Nor *can* I, Lord, nor *will* I rest,
Till I am saved indeed.’

I awoke early in the morning of the 18th with my whole thought fully occupied on the subject; and though I was so full of anxiety and restless desire, yet they were not painful feelings; there was a blessedness connected with them which I cannot explain. It was now impressed on my mind that I must immediately get on my knees—that God was about to display his sanctifying power. It was very early: I arose, and had much freedom and power to wrestle in prayer. Various were the suggestions of the enemy, that I must do this or that; but faith resisted all. My hopes were so full, and I felt so satisfied, that, as it was the work of God alone, he could then perform it, that I resolved to lay hold on the first promise that presented itself. I pleaded the miracle of the cleansed leper, and said, ‘If thou wilt, thou canst make me clean.’ Instantly I believed God *had done the work*, and I felt a calm, a joy, a peace spread through my soul, such as I never felt before, and such as I cannot convey an idea of. It was not an overwhelming, rapturous joy, but a sweet peace and holy love that is unspeakable. I felt *I love God with all my heart*. I saw *myself as nothing*, and *Christ was all in all*. It was not long before I was tempted to doubt, and to question whether this was really full sanctification which I enjoyed. That it was a state of experience far exceeding any thing I had ever received before, I could not disbelieve; but I thought I would not profess to have realized perfect love. However, while joining in family prayer, my soul was so overwhelmed with gratitude for what God had done, that I found I must speak of it. In the evening, in private, my soul was much enlarged, and God graciously confirmed my confidence by a powerful application of these words, ‘Now ye are clean through the words which I have spoken unto you.’ Since then I have been powerfully assailed; but I can say, in a certain sense, The enemy cometh, but findeth nothing in me. In the midst of all his assaults, and other trials which I have had to pass through, I have felt constant peace within, and uninterrupted union with God. But I find nothing in this state to justify any relaxation of watchfulness or prayer; just the con-

trary ; it indeed enables me 'to pray always with all prayer, and watch thereunto with all perseverance.' And I see it to be both my duty and privilege to be still pressing forward ; for I do not count myself to have attained a point beyond which I cannot go, or from which I cannot fall ; but I see more than ever the necessity of an increase of faith, love, and humility—indeed of every Christian grace, and my prayer is, that

"I may deeper sink, and higher rise,
Till he transplant me to the skies."

For the Guide to Christian Perfection.

EVERY DAY EXPERIENCE.

(Continued.)

February, 1842. To be a vessel, *sanctified*, and meet for the Master's use, is my highest aim. I praise the Lord for the evidence I have that he does accept, and own me as his child. I received, a few days since, a special favor from on high, the sensible influence of the Holy Ghost, breathed upon me more powerfully than I had experienced it, since that memorable period, two years since, when the glory of the Lord filled the temple of my heart, and made it fully subservient to Himself. Similar results have followed. I have found the precious Word more precious in its application to my heart ; have had increased happiness in God, and renewed desires to be wholly his. But notwithstanding this gracious visitation, I find I am not exempt from powerful temptation. I was in great fear lest I should sin against, and grieve the Holy One. I could only look to Jesus, and implore his aid, and while thus doing, or endeavoring to do, for I could not pray to my own satisfaction, my soul was set at liberty. On the following morning, as I awoke from sleep, I found these words had taken possession of my mind, "my strength is made perfect in weakness," and I thought I fully comprehended their meaning.

March 20. In connection with some opposition and difficulties in my way, have found my thoughts more than usual taken up and wandering from God. I see the evil of being moved in the least degree from my centre from God. I realize more and more the necessity, of being, at all times, and notwithstanding all hindrances, *recollected in God*. O Lord, do Thou hear the prayer I now make unto Thee, and keep me always near thyself,—do Thou hold me as by thine hand, — never let me go from Thee. Lord, I am thine, save me continually.

April 12. I desire to record to the praise of God's grace, his recent goodness to my soul in enabling me to realize a blessed nearness to Himself; a resting of the soul in Him, which annihilates all space, and makes me one with Him. Was greatly blessed in meditating on our Lord's Prayer; its simplicity especially impressed me. I was enabled to see clearly the way marked out for me to walk in; a way of humble submission, and childlike trust.

For the Guide to Christian Perfection.

EXTRACT FROM A DIARY.

DEAR BR. KING,—The cause of holiness lies very near my heart. My short experience in the blessed way has taught me, and is daily teaching me, that "to love the Lord with all the heart, and with all the soul, and with all the strength, is more than all burnt offerings and sacrifices." I feel, and have for some time felt it my duty to send to you a few extracts from my diary. I am but a babe, and milk (not strong meat,) is all I have to furnish; but hoping the Spirit of God will apply it to the heart of some of the tender lambs, I venture to send it. If you do not consider it worthy a place in your precious GUIDE, the decisions of your better judgment will be cheerfully submitted to by

A RANSOMED SINNER.

Saturday, July 15th, 1843.—Last evening was a blessed time in Br. V.'s class in the village. The Lord revealed himself to me the chiefest among ten thousand, and the one altogether lovely. O! it was a blessed foretaste of joys above.

Sabbath, 5 o'clock, P. M.—A part of yesterday and to-day has been a trying time. I feel no condemnation. I have peace, but I cannot feel an earnest spirit of prayer for any thing. The thought has been suggested, that the Lord has permitted me to be deceived because of my former sins, and left me to believe a lie, that I may be damned. There is an unpleasant stillness, a dead calm, all around me. This *I know*, that *I do strive to do all my Savior's will*. He has all along been leading me sweetly by a pleasant way, and as long as the mist that seems to have intervened between Him and my soul remains, I will endeavor to walk by faith, and not by sight.

Monday, 17th.—Praise the Lord, O my soul!—he is my song, my strong hold, my high tower, my deliverer, my hope, my

glorious all. He came last evening in the prayer meeting, and called me his child. O! how near I am to him. I followed him before, too far off; but when in the mist I did not see him, the cords of love were drawing me closer and closer to his bleeding side. O! I was so near my Savior, and did not *feel* my nearness. He spoke, and the clouds vanished. I see his wounded side, his bleeding hands and feet, and O, his loving smile. Yes, he looked on me and sweetly smiled, and said, "As the Father hath loved me, *so have I loved you*; continue in my love. The Father himself loveth you, because you love me. Satan hath desired to have thee, but *I have prayed for thee.*" O! my Jesus, I love thee more fervently than ever. My faith is increased. Henceforth, O how firmly I can hang on Jesus in seasons of trial like the past. O God, clothe me with meekness and humility; cover me all over with self-annihilation as with a garment.

22d. — O how full! how deep! how great! how pervading! is my peace. Last evening, in Br. V.'s class, the Lord came down in still, full, awful, glorious grandeur. He filled the room: he filled my heart. Jesus reigns supreme in my affections. I am favored to-day with a continuance of that silent heaven of love. O! I love to sit down here at Jesus' feet, in the dust, and feel how awful, how glorious is God; and yet I need every moment more and more humility.

Sabbath, 23d. — I feel to-day, with sister H., "I have a rich Father. I sit with him in his parlor at his feast, and angels are my servants." O! I eat not only angels' food, but food far more delicious than angels ever tasted! My Savior's body was broken for me, but not for angels; his blood was shed for me, but not for angels. Angels are abundantly blest — they have all they want — but *by Christ* I have exceeding, abundantly more than I ask or think. Angels' harps sing sweetly, but I have one rich-toned chord that angels never tuned. Redeeming grace and dying love have no chord in an angel's harp. They rejoiced on Bethlehem's plains, that *man* could touch these notes, but O! they cannot feel the thrilling ecstasies that ransomed souls enjoy. It seems, from time to time, my harp grows larger, its tones grow richer, and those which vibrate with Jesus' love send forth new and exalted strains.

Sunday, Aug. 6th. — I do not know that I have been able, since last Sabbath, to engage in fervent supplication. When I enter the closet, I talk with my Father in heaven familiarly as a child to a parent. I do not feel to entreat, to beseech; but when I ask for blessings for my own soul, I have but to "ask and receive," and my "joy is full." Jesus is to my soul *all*, and *in all*.

My mind is continually in a devotional frame, frequently heightened by holy joy. Yesterday afternoon my soul was visited with an unusual degree of joy. I have perfect confidence and firm trust in God. I love him, and I know he loves me. He communes with me, and truly my fellowship is with the Father, and with his Son Jesus Christ. For several days I have been continually in my Father's banqueting-house, and his banner over me is love.

God is the sea of love,
Where all my pleasures roll:
The circle where my passions move,
And centre of my soul.

S.

The writer of the above will perceive that we have altered the caption of the article. We have done this that we may not confound two writers. We have for a long time published for another, under the head of "*Every day experience.*"

Ed.

For the Guide to Christian Perfection.

SANCTIFIED SPEECH.

Let your speech be always with grace, seasoned with salt, that ye may know how ye ought to answer every man. — Col. iv. 6.

The faculty of speech is one of the highest blessings conferred upon man, who was made in the image of God. It was bestowed upon him by his wise and benevolent Creator, as a visible seal of divine approbation, indicative at once both of his superiority to the brute creation, and his peculiar adaptedness to the sphere of a social being, and obviously designed to be the source of immense happiness, in mutual interchange of thought and feeling, to the great family of man.

Destitute of the power of speech, how small were our attainments in science and art—how slow our moral and intellectual progress—how low our sphere of life in all its relations!—we should be lost to intelligent social enjoyment, and religion itself would suffer greatly, if it were not totally eclipsed. Would we fully appreciate the gift of speech, would we wisely occupy upon this inestimable talent until our Lord shall come to reckon with us, it were well to make the use of language a subject of careful study. We should examine ourselves on this point in the light of God's word, which in every step of holy life is "a lamp to our feet, and a light to our path." In strict watchfulness let us prove our daily conversation, and see whether

we are in the faith. Let us not only pray over the more important subjects of our conversation, that we may be endued with that "wisdom which is from above," but in the little things of life which may give occasion for incidental remarks, while we move in the domestic circle and associate with our most intimate friends, let us "walk circumspectly," "looking unto Jesus" our example, in whose spirit and mouth there was no guile—who never spoke a vain or idle word.

What is the most comprehensive lesson taught in the school of holy living? "Learn of me, for I am *meek and lowly in heart*." This is the spirit we need in order to glorify God with our tongues; this is the heart that we must have if we would be like Christ, "holy in all manner of conversation," "Out of the abundance of the heart the mouth speaketh." A pure fountain cannot send forth impure streams. With Christ and his wholly sanctified disciples there is no "foolish talking or jesting, which are not convenient;" "no corrupt communication, but that which is good, to the use of edifying, that it may minister grace unto the hearers," Eph. iv. 29; v. 4. "Jesting"—as here forbidden by God, signifies that foolish witticism which springs from a self-seeking disposition.

Levity, is "the sin which doth so easily beset" many, who run well for a season. This is the snare of the devil in which they are caught. Here they yield, and fall little by little. But, "blessed are the pure in heart," for they can say with him "who was tempted in all points like as we are"—"The prince of this world cometh, and *hath nothing in me*."

We profess to be followers of Jesus—to have "the mind that was in Christ;" and truly, "He that saith he abideth in Christ ought also to walk even as he walked." Are we sitting at the feet of Jesus, listening to his "gracious words,"—studying his example—discerning his spirit? If so, we find it emphatically true in spirit, word and deed, that, "Christ pleased not himself," Rom. xv. 3. "He sought not his own glory," his personal praise or ease as a man, but the will and glory of the Father was his pleasure, "his meat and his drink." He spake not of himself,—“For he that speaketh of himself seeketh his own glory.” “And all bare him witness, and wondered at the *gracious words* which proceeded out of his mouth.”

There is to be seen and felt by the discerning, consecrated disciple, in all the discourse of Jesus, whether of the things of earth or heaven, human or divine, a heavenly spirit, breathed out in "*gracious words*." Words of gentleness, in opposition to harsh words; of soberness and gravity, in opposition to vain and idle words—words of a peculiar sweetness, and a heavenly spirit, in opposition to bitterness, and a worldly spirit.

We conclude, then, that *sanctified speech* is an essential branch of personal holiness. And in the light of this subject we see, 1. That a *sanctified language* is one of the strongest evidences of a wholly sanctified heart. "For out of the abundance of the heart the mouth speaketh." Such a heart is fully and habitually imbued with the divine Spirit. This is the pure-minded man who, "*thinketh no evil*," "in whose spirit there is no guile,"—and therefore

he can "speak evil of no man;" neither can he *write* evil and bitter things against his brother; but "out of the good treasure of his heart he bringeth good things." He opens his mouth with wisdom, and in his tongue is the law of kindness. And as he thinks, feels; and speaks, so he writes; for upon his pen is written, "HOLINESS TO THE LORD."

Let him who would "mark the perfect man, and behold the upright," not forget this evidence; "If any man offend not in *word*, the same is a perfect man, and able also to bridle the whole body." Jas. iii. 2.

2. A happy symmetry is wanting in the character and conduct of many Christians. And some of us in the ministry who have professed to be wholly sanctified to God, have failed sometimes in our theory, but more frequently in practice, to exhibit in just proportion, the perfect man in Christ. God forgive us, and let the blood of sprinkling cover all our past errors. May the blood of the Lamb now wash away all our sins of the tongue. Henceforth may we "set the Lord always before us," and while, with the Psalmist, we "*purpose* that our mouth shall not transgress,"—and hide the divine word in our heart, we shall not sin.

3. Let us talk less about men and things of the world, and more about God and heaven. Holy Spirit! expand our feeble minds, give us correct and enlarged views of the plan of salvation. "I will *run* in the way of thy commandments when thou shalt enlarge my heart." J. WESLEY TRUE.

Kent's Hill, January, 1845.

SAMUEL HICK.

WARE, Jan 22d, 1845.

BR. KING,—I send you the following extract from the memoirs of SAMUEL HICK by the Rev. James Everett, thinking it might prove acceptable to your readers. You are at liberty to do with it what you please. D. S.

"The martyrdom of spirit which was experienced by Samuel on the death of the depravity of his nature, can only be understood by those who have suffered on the same rack; and there are not a few who have suffered more because of indwelling sin, than under conviction of its enormity and punishment, as was evident in the case with the subject of this memoir. It is not difficult to explain this, except to the 'natural man,' to whom every experimental subject is mysterious. But to the purely enlightened it is well known that the discipline experienced in the school of repentance in which the '*heavy laden*' sinner *labors* under an oppressive weight prior to his entering into *rest*—into that *first* or *preparatory* state of repose consequent on his justifi-

cation or discharge from guilt — is occasionally less severe than the discipline afterward experienced in the school of Christ — into which school the penitent enters immediately on the reception of pardon; and in which, prior to the reception of what the poet styles ‘the *second* rest,’ he is taught to ‘*learn*’ of Him who is meek and lowly in heart; and while under his tuition, has, even in that state, to bend his neck to the yoke which his Divine Teacher imposes. Human nature is not made of sufficiently tractable materials — has been accustomed too long to an improper bias, to sit composed under the restraints of such a *yoke*, or instantly to yield to its forms. The workman called the ‘*old man*,’ is hostile to all the works of the ‘*new man*;’ and will not supinely give up his passions. On the justification of a sinner, peace, sweet peace falls on the soul with the softness of snow flakes; and to persons of an imaginative mood it is as easy to see the soul beautifully covered with it, and shining in its external whiteness; but in the sanctification of the spirit the work goes deeper than the soul’s surface. And, to change the metaphor, it is not till after a person’s justification, that God takes the lid from off the top of the sepulchre of the human heart and unfolds to view its hidden filth — the beholder, like an unamiable being looking at himself in a mirror, being startled at his own appearance. The produced in both states, though severe, differs in its character, because produced by widely different *causes*. *Actual transgression* is the immediate cause of *penitential distress*, and *innate depravity* that of a *believer’s grief* — the one finding relief in an act of *pardoning mercy*, the other in a work of *purifying grace*, or in other words, both in the death of Jesus Christ, through the *merit* of whose blood the *guilt* of sin is *cancelled*, and by the *virtue* of whose blood the *pollution* of the soul is *cleansed*; and the *taint*, if the expression may be allowed, is as painful and odious to the enlightened mind as is its guilt to the awakened conscience. To the woodman, who wishes to eradicate, that he may have the ground perfectly clear, it is as mortifying to have the *roots* left in the earth as to see the tree standing; and having cleft the one he is the more solicitous to have the other plucked up, not only that he may not lose what he has already wrought, but that he may prevent its again shooting upward, and by farther growth producing still more pernicious fruit. While the misery of a penitent is to be found in the accusations of a guilty conscience followed up by awful forebodings of ‘wrath to come,’ the believer’s distress arises from a fear of falling — an inward abhorrence of everything rising in the soul incompatible with unsullied purity — an anxious desire after a full conformity to the divine

image — an exquisitely constituted conscience, as tender to the touch as the apple of the eye ; the consciousness of still possessing a heart prone to wander from the living God, and of a nature on which temptation, without great watchfulness, may still operate to the ruin of the soul — a keener insight into the spirituality of the sacred law — a quick-sightedness and frequent anticipations of danger — the whole working the mind into a state of earnestness and of agony to be freed from sin. In the latter state there is no sense of guilt, and consequently of the divine displeasure, and therefore no fear of punishment ; yet there is a continual loathing of self — war in the members — dying to live. All this seems to have been known in the case of Samuel Hick, whose own statement leads to the conclusion that he suffered much more as a believer than as a penitent, through the union of which two characters the man of God is made *perfect*.

“The blessing of purity which he had received was never lost through actual transgression ; and although he was twice in a state of deep distress respecting its *evidence*, it was soon regained by the exercise of the same means and an application to the same source through which it was at first obtained. He enjoyed this blessing, says Mr. Dawson, upward of thirty years — lived and died in possession of its excellencies. O, with what warmth, affection and pathos he used to speak of his enjoying the perfect love of God ! — that love which casteth out all fear that hath torment, and strongly and sweetly constrains the whole soul to engage in the whole will of God as revealed in his word. This love expanded his naturally affectionate heart, and his bowels yearned for the salvation of his friends, his neighbors, and the world.”

For the Guide to Christian Perfection.

LETTER FROM A CONGREGATIONALIST.

MR. EDITOR,—A fervent desire for the glory of God, prompts me to declare more extensively, what He hath done for my soul ; and if you think it worthy an insertion in the *GUIDE*, it is at your disposal.

Eleven years since, I resolved to be a Christian ; I counted the cost before starting : I remembered it was not to be the work of a day or a year ; but of my whole life. With a fixed purpose that it should be so, after seeking a few weeks, I found, as I believe, a pardon of my sins ; but my faith being

weak, I was often overcome by temptation. I strove to keep my heart; but was almost constantly obliged to mourn over my failures. I saw, I *felt* the corruptions of my natural heart, so that I was often constrained to cry out in the bitterness of my soul, "who shall deliver me from the body of this death?" I could see no way for relief; I looked forward to the hour of death, alone, for deliverance; but there was always a doubt existing, whether then, my sins would all be washed away; for I had no *assurance* that I was indeed a child of God. My present condition always brought with it a feeling of unsafety; although I did not doubt that my sins had been forgiven. In this state of doubting and fearing, never knowing in whom I believed, I lived more than ten years; until in the winter of '44, on reading the character of Abraham as contained in a few of the first chapters of Genesis, I clearly saw in his life, entire consecration. I saw too, what was necessary to constitute Abraham a Christian was necessary to constitute me one. I immediately set about the work of consecrating all to God. As my idols were discovered I endeavored to sacrifice them; still I felt no particular change.—But I discovered that a few branches lopped off was not enough; the *whole heart* was diseased.—I had heretofore been trying to do something for myself; I could do no more—to set the whole heart right, could be done by God alone. I ventured to Him—I said, Lord, I give myself to thee, soul, body, and spirit; for time and eternity; accept me. I felt that the offering had been made in much weakness and imperfection, but with all the sincerity of my heart. I therefore believed it would be accepted; that moment, a breath came upon me, which I felt very sensibly, externally—but O, the change it produced on the heart! By that breath, in the twinkling of an eye, I was made perfectly whole. Such a cleanness of heart I never felt before. All doubts were excluded. I could then say, I *know* in whom I believe. I felt that my heart was indeed circumcised, to love the Lord with all my heart. I can now say, to the praise of God, the sacrifice that was laid on the altar of God last March, has not been, for a moment, removed—it is still there; the peace of God that passeth all understanding, keeps my heart and mind through Christ Jesus. I feel the union existing between my own soul and God, to be as close as that existing between the branch and vine. I do not say that I have no trials, no temptations; I have them; I have too, a shield, through which no dart from the enemy can penetrate. There is a strong tower provided for the safety of the righteous; I labor to keep within that tower. And now my greatest anxiety is, that those who are living destitute of this blessing might be made to feel its importance; for it is written, "*without holiness, no man shall see the Lord.*"

A CONGREGATIONALIST.

Jan. 23, 1845.

Erratum.—Our readers have undoubtedly noticed a typographical error in the June No. of the GUIDE, (page 277,) where A STUDENT is made to say, "natural" instead of *mature* Christian.

A VARIETY OF ARGUMENTS

TO PROVE THE ABSURDITY OF THE TWIN DOCTRINES OF
CHRISTIAN IMPERFECTION AND A DEATH PURGATORY.

(CONCLUDED.)

XIV. Consider we some of St. Paul's exhortations for the display of the perfection which we contend for, and we shall see in a still stronger light the absurdity that I point out. He says to the Romans, "Present your bodies a living sacrifice; and be not conformed to this present world, that ye may prove what is that perfect will of God. Having different gifts," use them all for God; "exhorting with diligence, giving with simplicity, showing mercy with cheerfulness, not slothful in business, fervent in spirit, serving the Lord, communicating to the necessities of the saints, given to hospitality, weeping with them that weep, being of the same mind, condescending to men of low estate, providing things honest in the sight of all men, heaping coals of fire [coals of burning love and melting kindness] on the head of your enemy, by giving him meat, if he be hungry; or drink, if he be thirsty; overcoming *thus* evil with good." Again: exhorting the Corinthians to Christian perfection, he says, "Brethren, the time is short. I would have you without carefulness. It remaineth that those who have wives, be as though they had none; they that weep, as if they wept not; they that rejoice, as if they rejoiced not; they that buy, as if they possessed not; and they that use this world, as not abusing it." &c. Once more: stirring up the Philippians to the perfection of humble love, he writes, "Fulfil ye my joy, that ye think the same things, have the same love; being of one soul, of one mind. Do nothing through vain glory, but in lowliness of mind esteem each the others better than themselves. Look not every one on his own things, but every one also on the things of others. Let this mind be in you, which was also in Christ Jesus, who humbled himself, and became obedient unto death." Now all these descriptions of the practical part of Christian perfection, in the very nature of things, cannot be confined to the article of death, much less to our arrival at heaven. For when we are dying, or dead, we cannot "present our bodies a living sacrifice;" we cannot "use this world as not abusing it;" nor can we "look at the things of others" as well as at our own.

XV. The same thing may be said of St. Paul's fine description of Christian perfection under the name of charity. "Charity suffereth long;" but at death all our sufferings are cut short.

"Charity is not provoked: it thinketh no evil: it covereth all things: it rejoiceth not in iniquity: it hopeth all things, believeth all things, endureth all things," &c. The bare reading of this description shows that it does not respect the article of death, when we cease to endure any thing; much less does it respect heaven, where we shall have absolutely nothing to endure.

XVI. If a perfect fulfilling of our relative duties be a most important part of Christian perfection, how ungenerous, how foolish is it to promise the simple that they shall be perfect Christians *at death, or in heaven*? Does not this assertion include all the following absurdities? Ye shall perfectly love your husbands and wives in the article of death, when you shall not be able to distinguish your husbands and wives from other men and women: or in heaven, where "ye shall be like the angels of God," and have neither husbands nor wives. Ye shall assist your parents, and instruct your children with perfect tenderness, when ye shall be past instructing or assisting them at all; when they shall be in heaven or in hell; past needing, or past admitting your assistance or instructions. Ye shall inspect your servants in perfect love, or serve your master with perfect faithfulness, when the relations of *master* and *servant* will exist no more. Ye shall perfectly bear with the infirmities of your weak brethren, when ye shall leave all your weak brethren behind, and go where all your brethren will be free from every degree of trying weakness. Ye shall entertain strangers, attend the sick, and visit the prisoners, with perfect love, when ye shall give up the ghost, or when ye shall be in paradise, where these duties have no more place than lazar houses, sick beds, prisons, &c.

XVII. Death, far from introducing imperfect Christians into the state of Christian perfection, will take them out of the very possibility of ever attaining it. This will appear indubitable, if we remember that Christian perfection consists in perfect repentance, perfect faith, perfect hope, perfect love of an invisible God, perfect charity for visible enemies, perfect patience in pain, and perfect resignation under losses; in a constant bridling of our bodily appetites, in an assiduous keeping of our senses, in a cheerful taking up of our cross, in a resolute "following of Christ without the camp," and in a deliberate choice to "suffer affliction with the people of God, rather than to enjoy the pleasures of sin for a season." Now so certain as there can be no perfect repentance in the grave; no Christian *faith* where all is *sight*; no perfect *hope* where all is *enjoyment*; no perfect love of an invisible God, or of visible enemies, where God is visible, and enemies are invisible; no bearing pain with perfect patience when pain is

no more ; and suffering affliction with the people of God, where no shadow of affliction lights upon the people of God, &c. ;—so certain, I say, as death incapacitates us for all these Christian duties, it incapacitates us also for every branch of Christian perfection. Mr. Hill might then as well persuade the simple that they shall become perfect surgeons and perfect midwives, perfect masons and perfect gardeners in the grave, or beyond it, as persuade them that they shall become perfect penitents and perfect believers in the article of death, or in the New Jerusalem.

XVIII. From the preceding argument it follows, that the graces of repentance, faith, hope, and Christian charity, or love for an invisible God, for trying friends, and for visible enemies, must be perfected *here* or *never*. If Mr. Hill grant that these graces are, or may be perfected here, he allows all that we contend for. And if he assert that they shall never be perfected, because there is “no perfection here,” and because the perfection of repentance, &c., can have no more place in heaven than sinning and mourning, I ask, What becomes then of the scriptures which Mr. Hill is so ready to produce when he defends Calvinian perseverance? “As for God, his work is perfect: being confident of this very thing, that he who hath begun a good work in you (who have always obeyed, Phil. ii, 12) will perform, or *ἐπιτελεσει* will perfect it,” if you continue to obey. “The Lord will perfect that which concerneth me. Praying exceedingly that we as workers together with God might perfect that which is lacking in your faith. Looking unto Jesus, the author, and (*τελειωτήν*) the perfecter of our faith; for he is faithful that promised. How can the Lord be faithful, and yet never perfect the repentance and faith of his obedient people? Will he sow such a blessed seed as that of faith, hope, and love to our enemies, and never let a grain of it either miscarry or bring forth fruit to perfection? Is not this a flat contradiction? How can a pregnant woman *never miscarry*, and yet *never bring forth the fruit* of her womb to any perfection? Such, however, is the inconsistency which Mr. Hill obtrudes upon us as Gospel. If his doctrine of Calvinian perseverance be true, no believer can miscarry; no grain of true faith can fail of producing fruit to perfection, and if his doctrine of Christian perfection be true, no believer can be perfect; no grain of faith, repentance, hope, and love for our husbands and wives, can possibly grow to perfection. How different is this doctrine from that of our Lord, who, in the parable of the sower, represents all those who do not “bear fruit unto perfection,” as miscarrying professors!

XIX. If impatience were that bodily disorder which is commonly called the heartburn; if obstinacy were a crick in the neck;

pride an imposthume in the breast; raging anger a fit of the toothache; vanity the dropsy; disobedience a bodily lameness; uncharitableness the rheumatism, and despair a broken bone; there would be some sense in the doctrine of Christian imperfection, and reason could subscribe to Mr. Hill's creed: for it is certain that death effectually cures the heartburn, a crick in the neck, the toothache, &c. But what real affinity have *moral* disorders with *bodily* death? And why do our opponents think we maintain a "shocking" doctrine, when we assert that death has no more power to cure our pride, than old age to remove our covetousness? Nay, do we not see that the most decrepit old age does not cure men even of the grossest lusts of the carnal mind? When old drunkards and fornicators are as unable to indulge their sensual appetites as if they actually ranked among corpses, do they not betray the same inclinations which they showed when the strong tide of their youthful blood joined with the rapid stream of their vicious habit? Is not this a demonstration that no decay of the body,—no, not that complete decay which we call *death*, has any necessary tendency to alter our moral habits? And do not the ancients set their seal to this observation? Does not Solomon say, that "in the place where the tree falleth, there it shall be?" And has Mr. Hill forgotten those remarkable lines of Virgil?—

Quæ cura nitentes

Pascere equos, eadem sequitur tellure repostos?

"Disembodied souls have, in the world of spirits, the very same dispositions and propensities which they had when they dwelt in the body."

XX. If God hath appointed death to make an end of heart pollution, and to be our complete savior from sin, our opponents might screen their doctrine of a death purgatory behind God's appointment; it being certain that God, who can command iron to swim, and fire to cool, could also command the filthy hands of death to cleanse the thoughts of our hearts. But we do not read in our Bible either that God ever gave to indwelling sin a lease of any believer's heart for life; or that he ever appointed the king of terrors to deliver us from the deadly seeds of iniquity. And although the Old Testament contains an account of many carnal ordinances adapted to the carnal disposition of the Jews, we do not remember to have read there, "DEATH shall circumcise thy heart, that thou mayest love the Lord thy God with all thy heart, Death shall sprinkle clean water upon you, and ye shall be clean: from all your filthiness death will cleanse you. Death will put

my Spirit within you, and cause you to walk in my statutes, and (when you are dead) ye shall keep my judgments and do them." And if death was never so far honoured under the Mosaic dispensation, we ask where he has been invested with higher privileges under the Gospel of Christ? Is it where St. Paul says that "Christ hath abolished death, and hath brought life and immortality to light through the Gospel?" It appears to us that it is a high degree of rashness in the Calvinists, and in the Romanists, to appoint the pangs of death, and the sorrows of hell, to do the most difficult, and, of consequence, the most glorious work of Christ's Spirit, which is powerfully to "redeem us from all iniquity, and to purify unto himself a peculiar people, [not full of all inbred unrighteousness, but 'dead to sin, free from sin, pure in heart,' and] zealous of good works." And we shall think ourselves far more guilty of impertinence, if we nominate either death or hell to do the office of the final purifier of our hearts, than if we ordered a sexton to do the office of the prime minister, or an executioner to act as the king's physician. With respect to salvation from the root, as well as from the branches of sin, we will therefore "know nothing," as absolutely necessary, "but Jesus Christ and him crucified," risen again, ascended on high, that he might send the Holy Ghost to perfect us in love, through "a faith that purifies the heart, and through a hope which, if any man hath, he will purify himself, even as God is pure."

XXI. To conclude: if Christian perfection implies the perfect use of "the whole armor of God," what can be more absurd than the thought that we shall be made perfect Christians in heaven or at death! How will Mr. Hill prove that we shall perfectly use the helmet of hope, perfectly wield the shield of faith, and perfectly quench the fiery darts of the devil in heaven, where faith, hope, and the devil's darts shall never enter? Or how will he demonstrate that a soldier shall perfectly go through his exercise in the article of death, that is, in the very moment he leaves the army, and for ever puts off the harness?

Mr. Baxter wrote, in the last century, a vindication of holiness, which he calls, "A Saint, or a Brute." The title is bold; but all that can be said to defend iniquity cannot make me think it too strong, so many are the arguments by which the Scriptures recommend a holy life. And I own to thee, reader, that when I consider all that can be said in defence of Christian perfection, and all the absurdities which clog the doctrine of Christian imperfection, I am inclined to imitate Mr. Baxter's positiveness, and to call this essay, *A Perfect Christian in this World, or a Perfect Dupe in the next.*

DEPRAVITY OF THE HEART.

"And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually." Gen. vi. 5. "The heart is deceitful above all things, and desperately wicked : who can know it ?" Jer. xvii. 9.

HOLD to thy heart the mirror of God's Law,
And with its aid examine what's within.
Look deeply down, yet deeper ; and with awe
And terror thou shalt see the depths of sin. 
Yes, 't is a great, unfathomable deep,
An ocean without soundings, without shore.
When the dark waves pass off, still darker sweep,
And take the place of those that went before.
Blackness succeeding blackness ; each abyss
Opening to others ; till the straining eye
Is lost in fathomless deformity,
And the ear stunned with roaring ; for it is
A sea that hath a voice ; yes, voice is there ;
Wailing and mournful cry, revenge, and deep despair.

THE FOUNTAIN OF JERUSALEM.

"In that day there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness." Zech. xiii. 1. "Wash me thoroughly from mine iniquity, and cleanse me from my sin." Ps. li. 2.

PURE are thy waves, Abana, as they rove
Through Syria's blooming plains ; and Pharpar too
Reflects from his bright breast the vernal hue
Of citron bud, and pendent orange grove.
And Jordan's stream, less bright, had yet the power
To wash away the leprosy's foul stain.
But when the soul is sick, to cleanse again,
And make it pure as in its primal hour,
What earthly wave hath virtue ? What bright stream
Can wash it from its blackness, and the tint,
Long lost, of angel purity imprint,
To light and life and happiness redeem ?
One fount alone can do it. There's salvation
In Jesus's blood alone, for man, and tribe, and nation.